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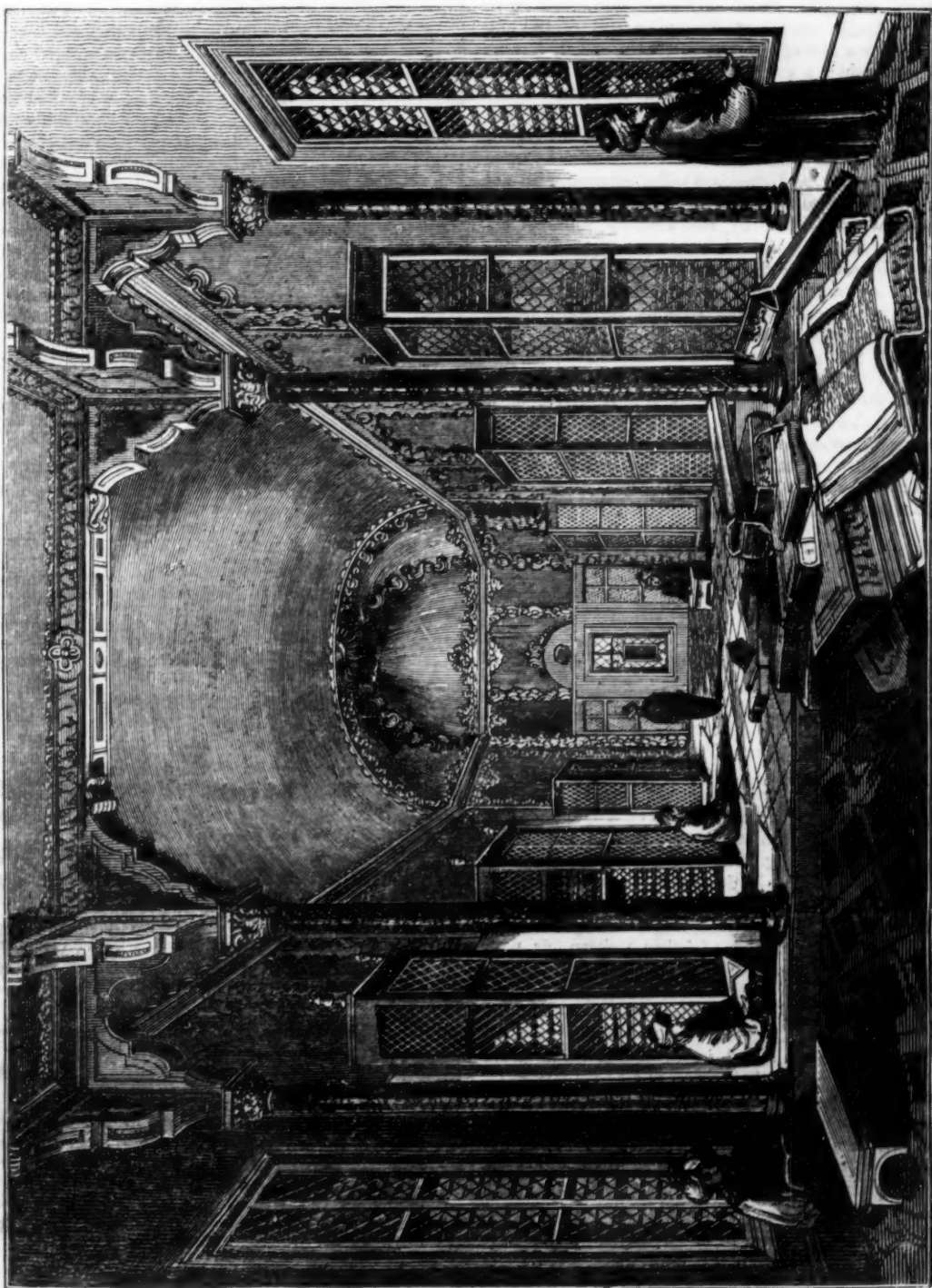
APRIL

11TH, 1835.

PRICE
ONE PENNY.



UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.



PUBLIC LIBRARY AT CONSTANTINOPLE.

PUBLIC LIBRARY AT CONSTANTINOPLE.

"It is a ridiculous notion which prevails among us," said Sir William Jones, many years ago, "that ignorance is a principle of the Mohammedan religion, and that the Koran instructs the Turks not to be instructed." There is little question that even now we are too much accustomed to regard the followers of that faith as necessarily rude and ignorant beings, men who will neither cultivate learning themselves, nor allow others to do so; there is still less question that the articles of their creed afford us no ground for such an impression. Mohammed not only permitted, but advised his people to apply themselves to the acquisition of knowledge; "Seek learning," he tells them, in one of his precepts, "though it were in China." The high estimation indeed, in which he held it, is abundantly shown in his extravagant declaration, that "the ink of the learned, and the blood of martyrs, are of equal value in the sight of Heaven." Nevertheless, it must be confessed, that at the present day, there is no Mohammedan people remarkable for proficiency in literature or science; the existing race of Turks, who afford us the readiest specimen of a Moslem nation, are a set of barbarians, as proud as they are ignorant. The early sultans, as well as their predecessors, the Saracen Caliphs, were the zealous patrons of knowledge; "Be the support of the Faith, and the protector of the sciences," was the dying injunction of the first Osman to his successor Orkan, in the beginning of the fourteenth century. The later sovereigns of the Turkish empire have been less zealous in the cause of learning; it is possible, that as the fanaticism of their subjects has abated, the monarchs have become unwilling to remove their ignorance, lest the consequences should be detrimental to both the spiritual and the temporal despotism which afflict their country.

One of the modes in which the early sovereigns of Turkey have testified to posterity their regard for letters, is the establishment of *Kitab-Khanès*, or public libraries, in the great cities of their empire, either in connexion with the mosques and colleges, or apart as distinct institutions. Constantinople possesses thirty-five, none of them containing less than 1000 manuscripts, and some more than 5000.

Our readers may acquire a good idea of the internal appearance of one of these libraries, from the engraving contained in the preceding page; the form of the books, which, with some very few exceptions, are all manuscript, may also be seen in the group which occupies the front of the view. Each volume is bound in coloured leather (red, green, or black,) and is enclosed in a case of similar material, which protects it from the dust, and from the worms. The title of the work, instead of being written, as with us, upon the back of the book, is marked first upon the edges of the leaves, and then again on the edge of the outer covering. Cases, with glass or wire-work fronts, are ranged along the walls of the library, or in its four corners; and in those the volumes are deposited, resting on their sides, one above another.

These libraries are open on every day of the week, except Tuesday and Friday; visitors are allowed to read any books, to make extracts from them, and even to transcribe a whole manuscript. The subjects of the greater part of the works, are, of course, analogous to the usual studies which are followed in the colleges, or *medressès*; and as law and theology alone occupy the attention of the students, the mass of books consists of copies of the Koran, and commentaries upon it, with collections of the oral laws of Mohammed, and works on jurisprudence. The

manuscripts are all written on the finest vellum, and some of them afford beautiful specimens of penmanship; each library has a catalogue. Most of these different collections are continually being augmented by the produce of the surplus funds arising from their original endowments, and also by the liberal contributions of private individuals. The scribe who writes a fine hand, generally regards it as a duty to make a transcript of the Koran at some period of his life, and bestow the copy upon one of the *Kitab-Khanès*. Notwithstanding the necessary dearth of books where printing is not practised, every citizen takes care to acquire a certain number in the course of his life; and the lawyer, the statesman, or the man of letters, who possesses a fine library, bequeaths it to some public library, that he may receive the benedictions of those who avail themselves of his liberality.

Not many years ago it was a favourite opinion that there must exist in the libraries of Constantinople some fragments of ancient literature, which had escaped the general destruction occasioned by the Turks, when they captured the city in the fifteenth century. In the year 1799, a strong desire of bringing to light these concealed treasures, or, at all events, of settling the long-debated question of their existence, led the English government to determine upon sending in the suite of Lord Elgin's embassy some competent person who should conduct the required examination. The plan is said to have originated with Mr. Pitt and the late Dr. George Tomline, Bishop of Lincoln; in all probability it was conceived by that eminent prelate, and readily patronized, as a matter of course, by the enlightened minister. The individual chosen for the execution of the task, was the late Rev. Mr. Carlyle, the Professor of Arabic in the University of Cambridge; and the results of his labours were communicated in a series of letters to the bishop, who afterwards placed them in Mr. Walpole's hands, for publication in the *Memoirs on Turkey*. The attention of the professor was especially directed to the Library of the Seraglio; and we give our readers a short detail of his proceedings, in endeavouring to examine that repository, both because they are interesting in themselves, and because they afford an illustration of the obstacles which oppose all such undertakings in a land like Turkey.

As soon after Mr. Carlyle's arrival in Constantinople as circumstances permitted, an application was made with all the weight of the British Embassy to Youssuf Aga, who possessed extensive influence over the reigning Sultan, through the agency of the Valida, or Empress mother, for permission to examine the Library of the Seraglio. The request was favourably received; not only did Youssuf regard it as one which ought to be granted on account of the friendship subsisting between his country and England, but he even thought (strangely enough for a Turk,) that the inspection might be productive of some advantages to literature in general. A promise was immediately given that an inquiry should be set on foot; and subsequently, Youssuf declared "that he had made every investigation in his power, and had found that no collection whatever of Greek manuscripts remained at present in the Seraglio." A request was then preferred for permission to examine the repositories of Oriental books in the palace; and to this it was answered, "that there were two of these, one in the Treasury, the other in what is properly called the Library; that the former contained only copies of the Korán, different commentaries upon it, and treatises peculiar to the Mohammedan laws and religion, and as such could not be subjected to Mr. Carlyle's inspection, but that the

Library should be open to him, and a day should be fixed for his admission."

After the usual delays, permission was granted; and Mr. Carlyle was requested to attend on a particular morning at the house of Youssuf. The Professor attended by a Dragoman (interpreter belonging to the Embassy,) arrived about eight o'clock. "Youssuf was gone out to wait upon the Sultan," is the account which he gives in his letter to Bishop Tomline, "and we found his Kiaia (steward) ready to receive us; we were ushered into a room where that gentleman lodged, who, with five others of the principal officers or attendants belonging to the Aga, were still at dinner. We sat down upon a sofa beside them, and as soon as their repast was over, and they had finished their ablutions, the Kiaia gave us a letter to the Bostangee Bashi, (chief of the guard, and in fact, superintendent of the Seraglio.) Furnished with his passport, we rowed to the Kiosk, or Pavilion, where the Bostangee Bashi usually passes the day. He was engaged at the Porte, and we were shown into a small guard-chamber, in order to wait his return; a messenger, however, soon arrived to conduct us to him. Thus escorted, we were suffered to pass the guard and to enter the court, or rather, garden of the Seraglio. After waiting some time for intelligence respecting the Bostangee Bashi, his deputy arrived, read the letters we had brought, and as his principal was engaged in the Seraglio, took upon himself to send for the keeper of the library, and direct him to conduct us thither; we accordingly accompanied him and three Moulahs, to a mosque at a little distance, through which the entrance to the library lies." Passing through this mosque "without speaking, and upon tiptoe," as they were directed, the party reached the outer door of the library, which was locked and had a seal fixed upon the lock; over it was a short Arabic inscription, containing the name and titles of Sultan Mustapha, who founded both the mosque and the library in the year 1767.

"The library," continues the letter, "is built in the form of a Greek cross; one of the arms serves as an anti-room, and the remaining three, together with the centre, constitute the library itself. You proceed through the anti-room by a door, over which is written in large Arabic characters, 'Enter in peace.' The library is small, for, from the extremity of one of the arms to the extremity of the opposite one, it does not measure twelve yards. Its appearance, however, is elegant and cheerful. The central part of the cross is covered with a dome, which is supported by four handsome marble pillars; the three arms, or recesses, that branch off from this, have each of them six windows, three above and as many below. So small an apartment cannot but be rendered extremely light by this great number of windows, and perhaps this effect is not a little increased by the gloom of the mosque, and the darkness of the anti-room which leads to it. The book-cases, four of which stand in each of the three recesses, are plain but neat. They are furnished with folding wire-work doors, secured with a padlock and the seal of the librarian. The books are laid upon their sides, one above another, with their ends outwards, and having their titles written upon the edges of the leaves."

Mr. Carlyle proceeded to take a rapid survey of the contents of this celebrated repository, but the jealousy of the Moulahs, who accompanied him, prevented him from making out a detailed catalogue of the separate articles. He found the whole number of manuscripts to be 1294; there were many Arabic,

some Persian, and some Turkish,—“but, alas,” to use the Professor's pathetic exclamation, “not one volume in Greek, Hebrew, or Latin!” The subjects to which they related were various, but, of course, the prevailing class was theological. Of the Koran there were 17 manuscripts, and no less than 649 relating to the Mohammedan religion, or jurisprudence; on mystical subjects there were 47 treatises and on philosophy 86; logic and philology numbered 343, and medicine 31; while the histories were 43, and the works of poetry and the belles lettres 79. “Such, my lord,” adds the learned examiner, “is the famous Library of the Seraglio! respecting which so many falsehoods have been advanced; but I am now very clear, both from the manner in which it is secured, the declarations of the Turks, and the contradictory accounts of the Franks, it was never before subjected to the examination of a Christian.”

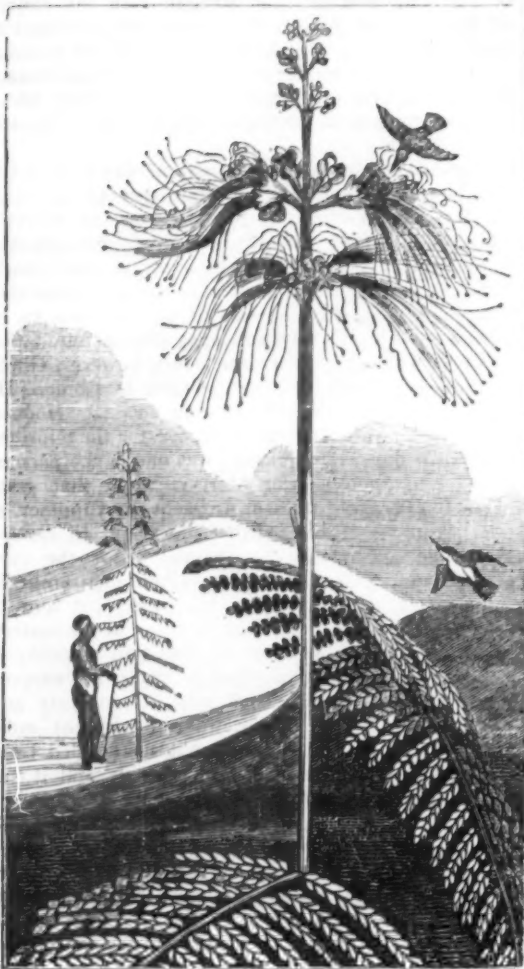
During Mr. Carlyle's residence in Constantinople, he examined, besides the repository contained in the Seraglio, several other collections, omitting, indeed, no one within his reach “which was likely to contain any valuable manuscripts.” The Library of the Patriarch of Jerusalem,—the largest of the empire,—was visited, and a catalogue taken of its contents, which comprised nothing remarkable; the libraries attached to the mosque of Santa Sophia, to the schools, mosques, and colleges of Dervises, and even to the monasteries which are established on the Prince's Islands, in the Sea of Marmora, were also inspected.

In these researches Mr. Carlyle was aided by Dr. Hunt; and their result is shortly summed up by the latter gentleman, in a declaration, that “in none of those vast collections is there a single classical fragment of a Greek or Latin author, either original or translated. The volumes were in Arabic, Persian, or Turkish, and of all of them Mr. Carlyle took exact catalogues.” We must tell our readers, however, that very competent judges have questioned the propriety of so decided an assertion, grounding their objection on the necessarily cursory, and, therefore, unsatisfactory nature of the examination which was made. “It was not possible,” is the opinion expressed in the *Quarterly Review*, “for these gentlemen, without an examination of the books themselves, to ascertain that they contained no translated fragments of a classical author. We think it on the contrary very probable, that some of the Arabic manuscripts may contain portions of Aristotle or Galen, or of later Greek writers.” The authority of the Rev. Mr. Renouard, a well-known Orientalist, who was chaplain to the British factory at Smyrna, tends to the same point. “It is not impossible,” says that gentleman, “after all that has been said and done about these supposed relics of ‘the Library of the Cæsars,’ that some volumes may be still extant in the subterranean recesses of the Seraglio. The Turks allow the monuments of antiquity to fall to ruin, but they seldom destroy any thing; and Mr. Barthold, formerly one of the Dragomans at Constantinople, declared that an eminent Greek merchant assured him that he had seen books from the Library of the Palæologi* in one of the chambers of the Sultan's Treasury, when admitted for the purpose of ascertaining the value of various articles in gold and silver, which the government wished to send to the mint.”

* The Palæologi were a noble race who ruled over the Greek empire for the last two hundred years of its existence with some slight intervals

EVERY man has something to do which he neglects, every man has faults to conquer which he delays to combat.—JOHNSON

THE LARGE FLOWERING SENSITIVE PLANT.

(Mimosa grandiflora.)

THIS splendid shrub grows wild, both in the East and West Indies. It is frequently found in the mountains of Jamaica, and was introduced into our gardens in 1769, by Mr. Norman. It belongs to the same tribe as the common sensitive plant, but does not possess the power of closing its leaves at the approach of danger, in nearly so high a degree as its less-splendid companion. We must all have noticed the folding back of the leaves, and the rolling up of the flowers, of many well-known plants, in the evening, or at the approach of rain, and their subsequent expansion in the morning, or after the passing by of the shower. But the sensitive plants include within themselves a power of motion far exceeding this, and approaching, in appearance, the voluntary movements of an animal. The origin of this singular power has never yet been discovered, although numerous experiments have been made, to ascertain the fact. These experiments all tend to demonstrate the infinite variety of ways, in which the Creator of all things has furnished every object of his creation with the means of self-preservation.

We have already alluded to the periodical closing of the leaves of plants: the same motion takes place in the sensitive plants, but the wonderful fact in the history of the latter is, that this movement can be produced at any time; and by merely touching the leaves gently, they will instantly recoil, and fold themselves together, as if for self-protection; and at the same time, the small twig which sustains the

leaves, approaches the main stem. If the touch has been forcible, not only the twig supporting one series of leaves is affected, but the same effects take place in the compound leaf, on the opposite side of the stem, and this motion is sometimes communicated to the whole plant.

It is very difficult to touch the leaf of a healthy sensitive plant so lightly as not to make it close: after the leaves are closed, some time elapses before they regain their original position, and the duration of this interval depends on the time of day, the season of the year, and the more or less healthy state of the plant. It seems, however, that light is an agent necessary to the production of some of these movements.

In the month of August, a sensitive plant was carried in a pot from its usual situation, into a dark cave; the motion it received in carriage, caused it to close its leaves, and they did not open until four-and-twenty hours afterwards: by this time they had become moderately open, but were afterwards subject to no changes at night or morning, remaining three days and nights with their leaves in the same state. At the end of this time it was brought out again into the air, where the leaves recovered their natural periodical motions, shutting every night, and opening every morning, as naturally and strongly as ever: but although while in the cave, their periodical motions were suspended, they shrunk from the touch with almost as much power as when in the open air.

Although a sensitive plant is, as we have seen, easily affected by the slightest touch, and closes when subjected to a heavy fall of rain, it remains unmoved if only exposed to a gentle shower. If the leaves are touched with sufficient force, the branches are also affected, but it is possible, if the experiment is carefully performed, to cause the branch to move towards the stem, the leaves still remaining in their original position with reference to each other; thus proving, that the power of motion belonging to each part of the plant is independent of that possessed by any other part.

The same species of irritability has also been noticed in many other plants; one instance occurs in the flower of the common barberry. The experiment was made on a bush in full flower (it was about one o'clock, the day was bright and warm, with very little wind,) and is thus related by Dr. Smith.

"The stamina of such of the flowers as were open were bent backwards to each petal, and sheltered themselves under their concave tips. No shaking of the branch appeared to have any effect upon them. With a very small bit of stick I gently touched the inside of one of the filaments, which instantly sprung from the petal with considerable force, striking its anthera against the stigma. I repeated the experiment a great number of times in each flower, touching one filament after another, until the tips of all six were brought together in the centre over the stigma.

"I took home with me three branches laden with flowers, and placed them in a jar of water, and in the evening tried the experiment on some of these flowers, then standing in my room, with the same success.

"This irritable power appears, however, to reside only in the inside of the filament, as when touched in any other part it remained unmoved."

THERE are few occasions in life in which we are more called upon to watch ourselves narrowly, and to resist the assaults of various temptations, than in conversation.—HANNAH MORE.

RURAL CHRONICLE.

APRIL.

Departures.—For the north; — Frost, Esq. and suite, amongst whom we noticed Messrs. Woodcock, Fieldfare, Redwing, &c. &c.

Arrivals.—Early in the month, Mr. and Mrs. Swallow; family expected to follow soon. N.B. Mr. and Mrs. S. go out very little as yet.

The Messrs. Blackbird and Thrush have begun to give their annual concerts for the season. Their respective ladies "are at home."

The musical foreigner of distinction, the Signor Cuckoo, whose favourite cantatas are so repeatedly encored,—is said to be on the look-out for lodgings in the neighbourhood: strange stories are in circulation respecting a branch of the Sparrow family.

The Widow Nightingale, to her seat in Poplar Island.

The Miss Martins for the season.

Dr. and Mrs. Rook have made great progress in their new dwelling, which is built on the old site.

The Wren family, so famous in the annals of architecture, have lately designed some edifices, which show them to be as skilful as ever in that admirable art.

COURT NEWS. GAZETTE EXTRAORDINARY.

YESTERDAY, her Serene Highness, Queen Flora, held her first drawing-room this season; which was most numerously attended. The court opened soon after sun-rise, Mr. Skylark was in attendance to announce the company.

The Misses Daisy were the earliest visitors; after which arrivals were constant.

Messrs. Bugle, Broom, Lilac, Orchis, Periwinkle, Ranunculus, Stellaria, &c. &c., all richly and tastefully attired.

The numerous family of the Anemonies paid their devoirs early; these elegantes were variously habited,—some wore rich scarlet boddices, others purple and green train,—the Misses A., in robes of simple white and green, almost surpassed in beauty their more splendid relatives.

The Miss Violets, on their return to the country, introduced by the Ladies Primrose; the amiable and modest appearance of the former was much noticed, the costume of each party was thought very becoming, and skilfully assorted to set off the charms of both.

The Miss Blue-Bells wore robes of azure tissue, and were much admired for the sylph-like elegance of their forms.

The beautiful Germander family, with their never-to-be-forgotten eyes of heavenly blue, attracted universal attention.

The arrival of the Rose family was anxiously expected.

The Miss Cowslips were presented: it has been the fashion to call them the "pretty rustics;" but they were most graciously received, and the delicate propriety of their dress and manners much admired.

The Lady Cardamines, costumes of the finest linen.

Mrs. Tulip, body and train of crimson and gold: this truly grand dress had a superb effect.

Messrs. Chestnut, Oak, Birch, Lime, &c. &c. sported new bright green liveries, of various shades.

Messrs. Blackthorn, Pear, Apple, &c. &c. crowded round their sovereign, eager to pay their dutiful homage: they made a magnificent show, in rich suits of white, red, and green.

The company were greatly delighted with a concert of vocal music from a large party of the best performers in the neighbourhood, consisting wholly of amateurs.

The Court broke up, having partaken of a few drops of a light and charming beverage; but not before the Widow Nightingale, (who had joined the performers of the morning,) had been entreated to favour the company with a song,—that well-bred lady instantly complied, and poured upon the ears of her delighted auditors one of her most heart-thrilling melodies.

BERNARD GILPIN.

WE have occasionally wandered into foreign lands, in order to bring before the notice of our readers two most exemplary ministers of the Gospel, Oberlin and Neff*. In our own country, and in our church, we rejoice to know there have been many no less bright examples of ministerial zeal and fidelity. Nor, among them, is there one whose character can be contemplated with greater delight or edification,

* See *Saturday Magazine*, Vol. IV., p. 69.

than BERNARD GILPIN. This excellent man was raised up by Divine Providence at a critical period of our long and arduous struggle with the church of Rome; and if, as a theologian, Gilpin cannot be ranked with some of the other fathers of our national church, we must render our most reverential homage to that combination of zeal, piety, and charity, which procured for him the distinguishing title of the Apostle of the North.

Bernard Gilpin was born of an ancient and honourable house at Kentmire, in Westmoreland, in 1517. At the age of sixteen, he was sent to Queen's College in Oxford, where he so much distinguished himself for his proficiency in learning, particularly in Greek and Hebrew (then rare accomplishments), that he was selected as one of the students to be placed on Wolsey's new and magnificent foundation of Christ Church. For some years, however, Gilpin continued an adherent to the faith of Rome. He even held a public disputation against Hooper, the reformer, and afterwards martyr, for the reformed doctrines; and, subsequently, was one of the persons selected to oppose Peter Martyr, when that great champion of Protestantism was sent by Cranmer, at the beginning of King Edward's reign, to occupy the chair of divinity at Oxford. But the very studies and researches which Gilpin instituted for the purpose of maintaining his cause, led him to doubt its strength; and, when he came to the contest, he acknowledged, with a candour and sincerity of mind peculiar to himself, that he could not support his argument. Still, such was his modesty and distrust of himself, that it was only by the most cautious and deliberate steps that he receded from the faith in which he had been reared; and it was not until he had employed some more years at the university, in a patient investigation of truth, that he was induced to give the preference to the reformed principle. In 1552, when he was thirty-five years of age, he undertook the living of Norton; which, however, he very soon relinquished, having still, it seems, some lingering scruples on his mind which he wished to dissipate, by consulting certain eminent divines on the continent; and for this purpose he spent three years in the Netherlands and France.

At length, Gilpin returned to England a confirmed and decided Reformer; and it is remarkable that he returned at the very time when so many persons of his own religious principles were quitting the country to escape from the persecutions of Queen Mary. Gilpin, however, had a protector in his uncle, Cuthbert Tunstal, Bishop of Durham. This amiable prelate, although still an advocate for the Romish Church, maintained his principles with moderation; and, throughout the whole struggle between the two systems of religion, he stands most honourably distinguished from his brethren, the crafty Gardiner, and the ferocious Bonner. Neither, although well apprized of the religious opinions of his nephew, did he hesitate to confer upon him some pieces of preferment, and ultimately, the valuable and important benefice of Houghton-le-Spring, in the county of Durham.

If Gilpin was long in coming to a decision, he maintained his opinions, once formed, with a resolution that could not fail to render him obnoxious to the papal party. These men, after making several ineffectual attempts to ruin him with his uncle, proceeded with better hopes of success, to denounce him before the tribunal of Bonner. Gilpin was not insensible of his danger. He even prepared (according to a practice not uncommon in that age) a garment, in which he might go decently to the stake, and put

it on every day until he was apprehended. In his way to London, he, however, chanced to break his leg; and before it could be set, the death of Queen Mary freed the persecuted Protestants from all danger or restraint.

The reputation which Gilpin had now acquired among the Reformers, procured for him, on the accession of Elizabeth, the offer of the Bishopric of Carlisle; but the mitre had no attractions for him, and, although the offer was twice pressed, it still was steadily and peremptorily rejected. A short time afterwards, he had another opportunity of proving how little he was ambitious of high stations, by refusing the proffered Provostship of Queen's College, in Oxford.

In fact, Houghton was to Gilpin what "dear Hodnet," in later times, became to Heber. It was the station exactly adapted to his disposition and taste, and where his history becomes especially interesting. The benefice was valuable, giving him a revenue of 400*l.* per annum,—a large sum in those days; but the parish was extensive, embracing not less than fourteen hamlets, and the inhabitants were benighted in ignorance and superstition. Gilpin addressed himself to the wants of his people; he was assiduous in preaching, and was instant, in season and out of season, in bringing before them the saving truths of the Gospel. He instructed in private as well as in public, condescending to the weak, bearing with the passionate, and consoling the afflicted. He interposed his authority to settle the differences of his parishioners, and, blessed by Divine Providence with ample means, he was almost boundless in his benefactions. The decayed houses on his benefice he repaired, and his own residence was made admirable for the variety and neatness of the buildings. He relieved the wants of the sick and poor, and both for his own parishioners and strangers, he kept an open table every Sunday, from Michaelmas to Easter. Even their beasts had such care taken of them, that it was humorously said, if a horse was turned loose in any part of the country, it would directly make its own way to the rector of Houghton's. At the same time, in dispensing his charities, he was always desirous to give no encouragement to idleness or imprudence; and, with a yet higher view, from the painful conviction of the want of learned men to preach the word of God, he founded, at his own cost, a grammar-school, building the house, allowing a maintenance for a master and usher, and boarding at a moderate rate, or gratuitously where need required, twenty-four youths, who received at his hands the blessings of a learned and pious education. At the University he continued to entertain ten scholars; and it was his practice, if he met with a poor boy who exhibited any marks of superior intelligence, to remove him at once into his seminary, and to charge himself with his maintenance and instruction.

Such was Bernard Gilpin in his parish; but it is a remarkable part of his history, that to these labours of a parochial minister he added those of a missionary. In that age, the limits of pastoral charges were less strictly defined than at present. The want of a sound and well-educated clergy occasionally procured for divines, of superior attainments, a license to preach wherever they might judge their services to be wanted; nor was there any part of England more in need of spiritual labourers than the mountainous parts of Durham and Northumberland.

This region was then quite wild and uncivilized. To the merchant and to the traveller it was impervious; and its close neighbourhood to the hostile

kingdom of Scotland, kept the inhabitants constantly in arms, and nourished the ferocious and predatory habits peculiarly characteristic of the Borderer. Moreover, the inaccessible character of the country had prevented the introduction of the reformed doctrines, and, with their chieftains, the people were still blindly attached to the ancient superstitions.

In this wild tract of country, Redesdale and Tyndale were considered to be pre-eminently savage; yet this was precisely the field to which Gilpin, availing himself of his general license for preaching, directed his steps. For several years, he made an annual progress through the parishes of this sequestered region; selecting for his visits, the winter season, when the greatest number of persons were likely to be collected together. He preached among them peace and good-will, and endeavoured, but without personal risk, to subdue their barbarous habits. On one occasion, two parties at deadly feud with each other, came armed into the church where Gilpin was officiating, and seemed about to proceed to actual hostilities, when the preacher, having obtained from them a promise to forbear whilst he remained in the pulpit, proceeded with his sermon, and spent the remaining time in reprobating their rude and bloody customs. Another time he saw a glove suspended over the altar in a church, in token of a general challenge from some person desperately enamoured of fighting. Finding the sexton afraid to remove the glove, Gilpin himself took it down with a long staff, and put it in his breast. When the people were assembled, he went into the pulpit; and before he concluded his sermon, took occasion to rebuke them severely for their inhuman challenges. "I hear," said he, "that one among you hath hanged up a glove, even in this sacred place, threatening to fight any one who taketh it down. See, I have taken it down!" and pulling out the glove, he held it up to the congregation, and then showed them how unsuitable these savage practices were with the profession of Christianity, using such persuasions to mutual love as he thought would most affect them. It could not be supposed that such kindnesses, accompanied as they always were by a liberal distribution of alms, should fail to win the heart of these uncultivated people. Gilpin was esteemed a very prophet, and little less than adored among them; and a pleasant story is told, that his horses having once been stolen, when the thief (all Borderer as he was,) learned to whom they belonged, he brought them back with trembling, craving the pardon of Father Gilpin, and protesting his fears of immediate punishment from heaven, if he had done him any wrong.

Thus beloved and revered, Bernard Gilpin pursued his useful career. With advancing years he began to feel the infirmities of age, and he received a serious hurt by being beaten down by an infuriated ox, in the market-place of Durham. As his end approached, he expressed to his friends and parishioners the consolations that he derived from his faith and hope in Christ; and, at length, he fell asleep in the Lord, in great peace, in 1583, in the 66th year of his age.

His biographer, Carleton, Bishop of Chichester, who had been one of his scholars, concludes his life of his revered patron by saying, "He was careful to avoid not only all evil doing, but all suspicion thereof. He was accounted a saint in the judgment of his very enemies, if he ever had any such; and, at length, being full of faith unfeigned and good works, he was at the last put into his grave, as a heap of wheat in due time swept into the garner."

THE NATURAL AND CIVIL HISTORY OF CEYLON.

V. OF THE ANIMALS IN CEYLON—REPTILES.

OF the animals known in this island, the principal is the elephant, which is found in large herds, and is an object of very profitable traffic. The Ceylon elephant is particularly valued, and always fetches a high price. The next most remarkable animal is the Elk, of which there is a species, I imagine, peculiar to this island. It differs from the common elk, in having a short thick mane, that covers the neck and throat. When full-grown, it measures about five feet from the extremity of the fore-hoof to the top of the shoulder. Its colour is dark-brown, except on the neck, belly, and hind part of the thighs, where it approaches nearly to black. The habits of this animal are gregarious, though it is occasionally met with alone in the woods. Its appearance betokens gentleness, and even timidity, but it is, nevertheless, very tenacious of a stranger's approach; and at a particular season it is extremely dangerous to go near it. It is very difficult to tame, for though playful and harmless while young, as soon as it begins to have a consciousness of its power, it becomes wild, and so impatient of restraint, that it cannot be reconciled even to its keeper. The female precisely resembles the male, except that it is smaller, and has no horns.

Buffaloes are common in Ceylon, and the white buffalo is sometimes found; but these are very rare, and have a sickly appearance. It is therefore probable, as many of the natives suppose, that the whiteness is occasioned by some disorder, similar to that kind of leprosy in the blacks which turns their skin to a dull sickly white.

THE SNAKES OF CEYLON.

It has been supposed that the island of Ceylon is particularly infested with venomous snakes; I shall, therefore, confine myself chiefly to an account of the snakes found there, by which it will be seen how far that idea is well founded. The Pimberah, as it is called by the natives, and the Rock-snake by Europeans, is the largest of the serpentine known in Ceylon. It does not belong to the *Boa* species, but to the new genus *Python* of Cuvier. In size it never exceeds thirty feet, and seldom attains to this length. It has a couple of sharp horny spurs, a short distance from the extremity of its tail, which are useful to the creature in climbing trees, and in holding fast its prey. The colour of this snake is generally a mixture of brown and yellow; the back and sides are strongly and rather handsomely marked with irregular patches of dark brown, with very dark margins. The jaws are powerful, and capable of great dilatation; and they are armed with large, strong, sharp teeth, reclining backward. As the muscular strength of this snake is immense, and its activity and courage considerable, it may be credited that it will occasionally attack man. There can be no doubt that it overpowers deer, and swallows them entire*.

"The body of this creature," says Knox, "is as big as a man's middle, and the length proportionable. It is not swift, but by subtilty catches its prey. He lies in the path where the deer use to pass, and as they go, he claps hold of them by a kind of peg that grows on his tail, with which he strikes them. He will swallow a roebuck whole, horns and all, so that it happens sometimes the horns run through his belly, and kill him. A stag was caught by one of these Pimberahs, which seized him by the buttock, and held him so fast, that he could not get away, but ran a few steps this way and that way. An Indian seeing the stag run thus, supposed him in a snare, and having a gun, shot him, at which he gave so strong a jerk, that it pulled the serpent's head off, while his tail was encompassing a tree, to hold the stag the better."

The first among the poisonous snakes known in Ceylon is the Cobra de Capello of the Portuguese, the Hooded-snake of the English, the Noya of the Cingalese, and the Coluber naja of Linneus. Its length is from three to six feet. It varies much in colour, from light to dark brown. The natives in general rather venerate this snake than dread it. They conceive that it belongs to another world, and that when it appears in this, it comes merely as a visitor. They imagine that it possesses great power, being somewhat akin to the gods, and greatly superior to man. In consequence of this notion, they superstitiously refrain from killing it, and always avoid it, if possible. Even should they happen to find one in their house, they will not destroy it, but put it into a bag, and throw it into the water.

* See DAVY's Account of the Interior of Ceylon.

The bite of the Cobra de Capello is not so immediately fatal as is commonly supposed; fowls have been known to live two days after being bitten, though they frequently die within half-an-hour. Upon dissection, it has been found that the lungs are the principal seat of diseased action. This is the snake which the jugglers exhibit, and it is generally imagined to be perfectly harmless when exhibited, in consequence of its fangs having been extracted by these adepts in the art of legerdemain; but this is a mistake. The fangs are not extracted, and the creature is presented to the spectator with all its powers of mischief unimpaired.

The bite of a snake of this species shown by any of these itinerant conjurors would as certainly prove fatal as from one encountered in the jungle. This will, perhaps, appear strange to those who have heard of these reptiles being constantly shown in the houses of the curious, and more especially when they are told that this snake is frequently permitted to put its head against the cheeks of the children of those who show them. The dexterity of the jugglers in managing these dangerous reptiles is truly extraordinary. They easily excite them to the most desperate rage, and by a certain circular motion of the arms appease them as readily; then, without the least hesitation, they will take them in their hands, coil them round their necks, and put their fingers to their mouths, even while their jaws are furnished with deadly venom, and the slightest puncture from their fangs would most probably produce death.

The power which these people exercise over this species of venomous snake, remains no longer a mystery, when its habits are known. It is a remarkable peculiarity in the Cobra de Capello, and I believe in most poisonous snakes of this class, that they have an extreme reluctance to put into operation the deadly power with which they are endowed. The Cobra never bites unless excited by actual injury, or extreme provocation, and even then, before it darts upon its aggressor, it always gives him timely notice of his danger not to be mistaken. It dilates the crest upon its neck, which is a large flexible membrane, having on the upper surface two black circular spots, like a pair of spectacles, waves its head to and fro with a gentle undulatory motion, the eye sparkling with intense lustre, and commences a hiss so loud, as to be heard at a considerable distance: so that the juggler has always warning of his danger when it is perilous to approach his captive. The snake never bites while the hood is closed, and as long as this is not erected, it may be approached and handled with impunity. Even when the hood is spread, while the creature continues silent there is no danger. Its fearful hiss is at once the signal of aggression and of peril. Though the cobra is so deadly when under excitement, it is, nevertheless, astonishing to see how readily it is appeased, even in the highest state of exasperation, and this merely by the droning music with which its exhibitors seem to charm it. It appears to be fascinated by the discordant sounds that issue from their pipes and tomtoms*.

The snake called Carawilla, by the Cingalese, is the most common of the poisonous kind in Ceylon, but its bite is scarcely more fatal than that of the viper in this country. Its average length is about a foot. Its back is of a dull reddish-brown colour, its belly nearly silver-white, and grayish towards the tail. On each side, between the ridge of the back and the boundary-lines between the back and the belly, there are two rows of black velvety spots; and of these there are three in the tail. The head is nearly triangular, and compressed; it is of a darker colour than the body, and is free from spots. Its jaws are very dilatable. Its fang teeth are long, slender, and sharp. It lies coiled up, its head projecting nearly at right angles to its body. When provoked, it hisses, darts its head with great rapidity at the irritating object, and wounds almost to a certainty. It is active, and when frightened and anxious to escape, moves with great rapidity. From several experiments made by Dr. Davy, it appears that the bite of this snake is not usually fatal, even to small animals. The symptoms are pretty uniform, and quite different from those produced by the poison of the Hooded-snake; the diseased action being more local, and much more inflammatory, commencing in the part bitten, spreading progressively, losing its force as it extends, and, probably, never proving fatal, except it happen to reach a vital organ.

The snake called by the Cingalese Tiepolonga, is by no means common. It is considered, and no doubt justly, the most dangerous snake on this island; though, if we take its scarcity into the account, it would really be the least

* See the Oriental Annual for 1836.

dangerous, as it is much more rarely met with than those already mentioned. The natives have great dread of it. When full-grown, it is from four to five feet long, and very thick in proportion to its length. It has not the gracefully tapering symmetry of the Cobra de Capello, neither is it of so brilliant a hue. The head is small, and nearly triangular; its tail is tapering, round and short, something like that of the common English viper. The colour of its upper surface, is a dark, dull, brownish-gray; of its under surface, light-yellow. Its belly is not spotted, but its back is marked very regularly. In some specimens the mark is oval, in some they are more pointed, having the form of a trapezoid; in some they are surrounded with a white margin; in others, the spots are lightest in the middle. This snake is rather indolent and inactive. It is very averse to exercise the deadly powers with which Providence has gifted it. It lies coiled up like the Carawilla, and also, like that snake, when irritated much, darts suddenly forward, and strikes with a precision and activity that seldom fails of producing the most fatal consequences. From several experiments which Dr. Davy made with this snake, on a dog and fowls, he found that its poison was much more suddenly fatal, than that of any other snake in India. The fowls that were bitten, all died within two minutes, and some within one. A rat expired within a few seconds after it was bitten, the poison causing convulsions, and almost instant death.

After a very minute inquiry into the matter, and confirming his researches by experiments, Dr. Davy has come to the conclusion, that there are only two species of snake in Ceylon, the bite of which is likely to prove fatal to man, the Hooded-snake and the Ticpolonga, and that the danger from the latter, is very much greater than that from the former*. He, moreover, seems to think, that the bite of the Cobra de Capello is much less fatal than is generally represented; for he states, that he has seen several men who had recovered from the bite of that snake, and that he had heard of two or three only to whom it had proved fatal. If this be the case, the poison of the Ceylon snakes must be of a less virulent kind than that of similar snakes on the peninsula, for I have known two instances, in which death has ensued within a few hours after the persons

* See Dr. DAVY's Account of the Interior of Ceylon, and Dr. RUSSELL on Indian Serpents.

were bitten. One of the unfortunate men was a Sepoy, the other a grass-cutter.

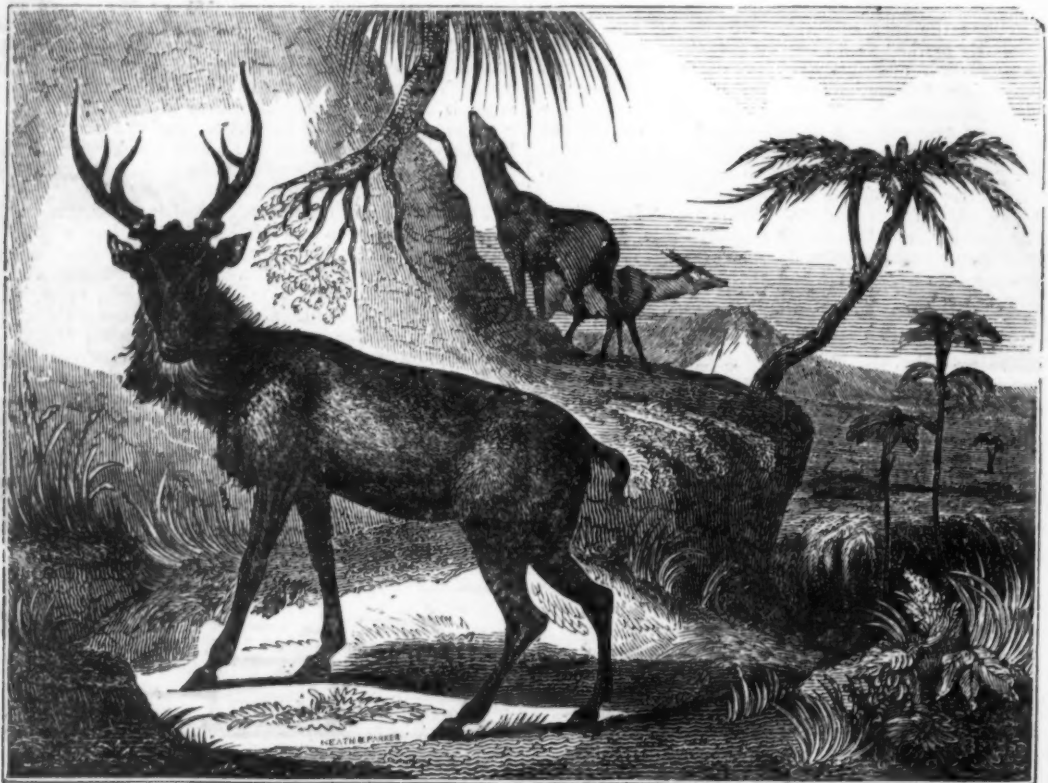
There is a snake, sometimes, but very rarely, found in Ceylon, which appears to be the same mentioned by Dr. Russell in his account of Indian serpents, under the name of Bodroo Pam. The Cingalese have no name for it, which is sufficiently accounted for, by its being so seldom seen. It is little more than two feet long, its head is large, and shaped like a heart, but irregularly. Its neck is small, and its body thin; its sides are compressed, and the tail is rather abrupt and tapering, like that of the Ticpolonga. Between the eye and nostril it has two large cavities, one on each side, the diameter of which rather exceeds one-tenth of an inch. Its lower surface is yellow, variegated with green; its upper, bright apple-green. This colour is confined to the scales; the cutis beneath is black, consequently, where the scales are very close, as they are in patches along the back, black is excluded: and where they do not overlap, the green appears to be shaded with black. A line of black scales may be mentioned, as occurring above the upper jaw, and a few of the same colour appear along the back.

REPTILES.

It will appear from this, that the vulgar notion of Ceylon abounding with venomous reptiles, is quite erroneous. Scorpions, centipedes, and two or three species of spiders, are the only other poisonous creatures known in this island. Dr. Davy considers the sting of the scorpion little more severe than that of a wasp or a bee, but I think this is underrating its severity, as I knew of its proving fatal in one instance to a European artilleryman, at Poonah, who was stung in the finger by a large black scorpion. The inflammation was so great, that he died within twenty-four hours. There might have been some inflammatory tendency in the man's constitution, which was excited by the poison; but I have known several in which the suffering has been intense, and for a considerable period.

It is astonishing, that where snakes and other poisonous reptiles are supposed to abound, not only in Ceylon, but in India generally, so few accidents should occur, and indeed their infrequency is a strong presumptive proof that they are much less abundant than is commonly supposed.

J. H. C.



THE CEYLON ELK, FROM A SKETCH BY W. DANIELI, ESQ.